

# CARAKA SAMHITĀ

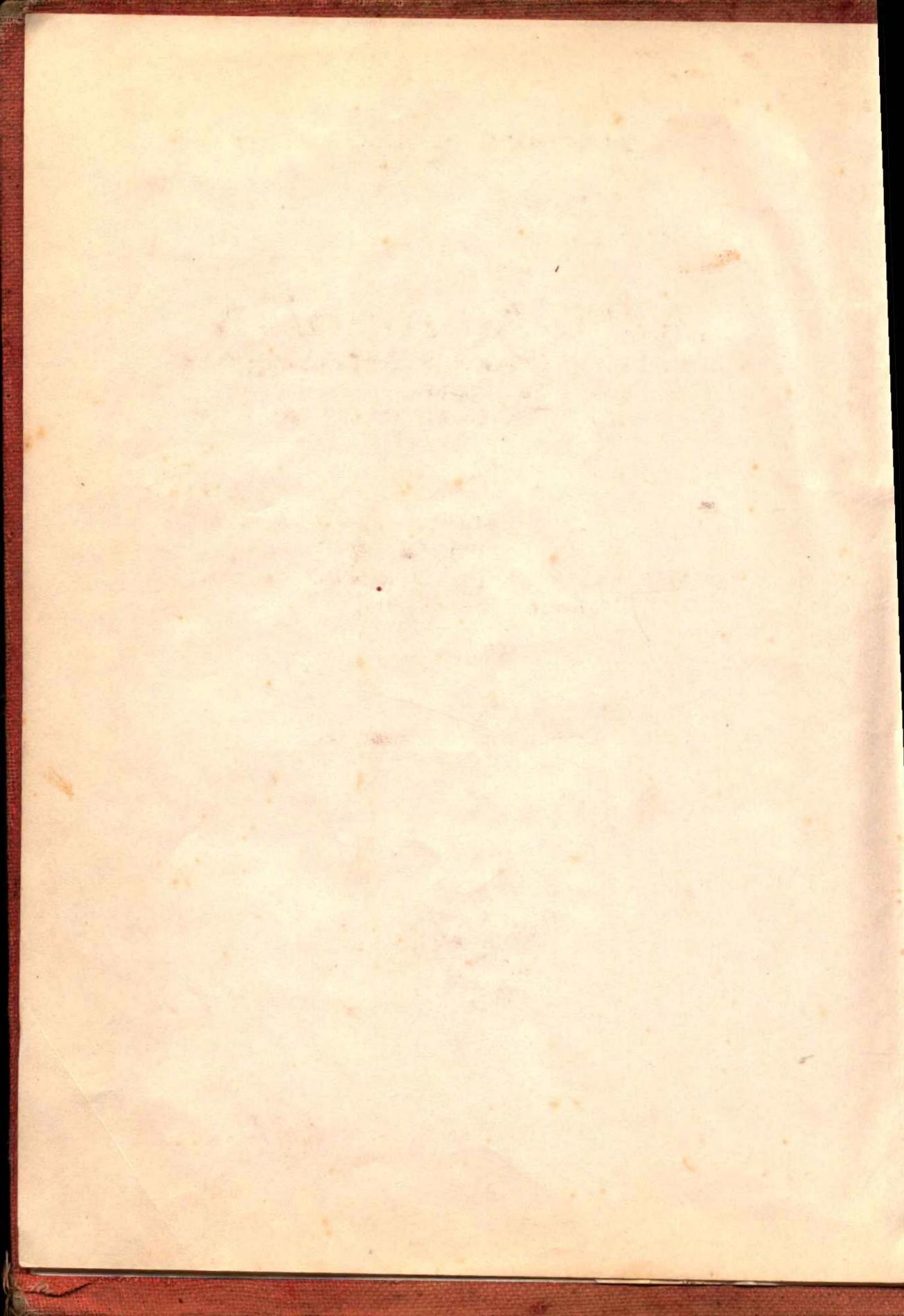
(TEXT WITH ENGLISH TRANSLATION)

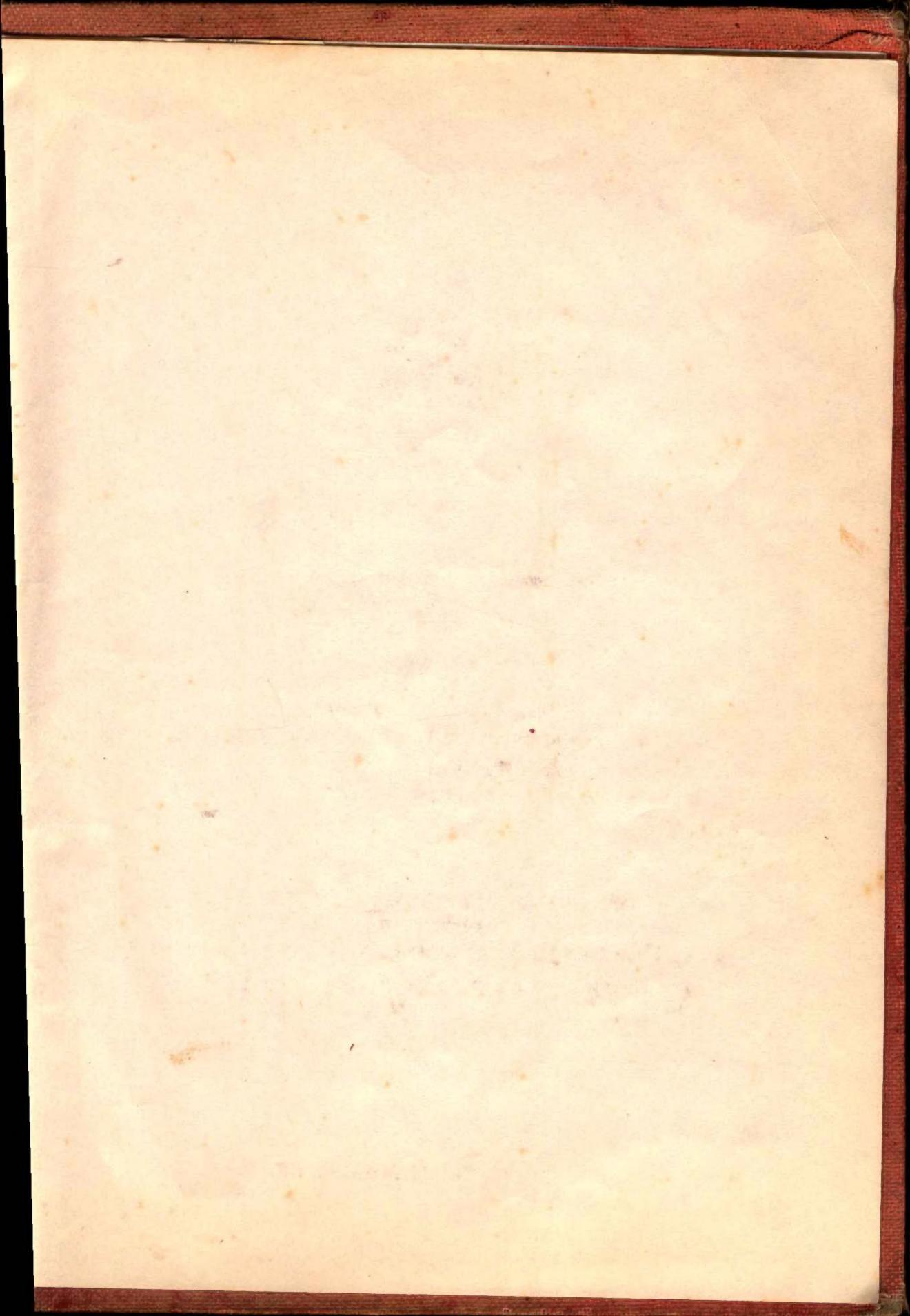
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## INTRODUCTION

Vol. I of the Caraka Saṃhitā was released in November 1981 at the inaugural session of the world Sanskrit Conference held at Varanasi. It is after about a year that vol. II is coming out. During this period we were watching the response of scholars and readers towards the sudden appearance of this new edition of the Caraka Saṃhitā. We are glad that it has been very heartening and encouraging which prompted us to plan for further volumes of the great work. It is now contemplated to prepare critical notes on the Saṃhitā incorporating the views of main commentators and discussing them threadbare so as to bring out definite conclusions on various topics. As this would entail great deal of space and would practically be an independent work, a separate vol. III has been planned for this which is expected to follow soon.

### *Importance of the latter half of the Caraka Saṃhitā*

Vol. II contains the last three sections ( Cikitsāsthāna, Kalpasthāna and Siddhisthāna ) of the Saṃhitā. Caraka Saṃhitā is predominantly a text on therapeutics and the author has excelled in describing the management of diseases systematically. That is why Caraka is regarded as the best one in the field of therapeutics—‘चरकस्तु चिकित्सिते’. It is pertinent too because Caraka represents the school of medicine and his work is the embodiment of doctrines and traditions of therapeutics of this school. From this point of view, this volume is very important.

The Cikitsāsthāna ( section on therapeutics ) contains thirty chapters out of which the major portion (seventeen chapters) is ascribed to the authorship of Drḍhabala. The other two sections ( Kalpasthāna and Siddhisthāna ) are entirely accredited to Drḍhabala. Thus historically too, this portion is important.

The Cikitsāsthāna begins with the chapters on Rasāyana and Vājikarana which indicates the priority of prevention and promotion over treatment of disorders. The other peculiarity of these two chapters is that it is reminiscent of the ancient style of dividing a chapter into four quarters (pādās) as is seen in Pāṇini's aṣṭādhyāyi and Patañjali's mahābhāṣya. It is surprising that this style is seen in no other

chapter of the Saṁhitā except that the matter of the Sūtrasthāna is divided into 'Catuṣkas' ( quadruples ).

*Dīrghajīvitiya vis-a-vis Āyurvedasamutthānīya*

The extant Caraka Saṁhitā begins with the chapter on longevity ( dīrghajīvitiya ) and the Cikitsāsthāna begins with the chapter on rasāyana which provides longevity. Thus both these chapters relate to, more or less, the same topic. Secondly, the reporting of the deputation of sages to Lord Indra is seen in both the chapters though with slight variation. In the latter chapter Indra himself narrates the order of the advent of Āyurveda from Brahmā onwards while in the former one the author ( redactor ? ) of the text gives it as introduction to the text. Moreover, in the former chapter Bharadwāja is sent to Indra as representative of the sages while in the latter one there is no mention of Bharadwāja and the sages themselves went to Indra in a group. The other material difference is that in Sūtrasthāna the sages have been shown as assembled because of the afflictions of the people to search remedies for the same but in Cikitsāsthāna the sages having been unable to serve the people because of deterioration of their own health approached lord Indra who preached sermons of Āyurveda to them and also advised them to use the celestial rasāyana drugs grown in Himalayas.<sup>2</sup> The narration of the Cikitsāsthāna seems to be more logical in view of the title of the chapter ( 1. 4 ) while that of the Sūtrasthāna seems to be appended later on ( most probably on the basis of the Susruta Saṁhitā ) because Bharadwāja looks as a superfluous figure who has nowhere been mentioned again in the text. According to statement given in the Cikitsāsthāna, Atri himself was one of the members of the delegation and it is but natural that he taught his son Punarvasu Ātreya, the science of Āyurveda. As the eight branches of Āyurveda were described not in the beginning of the text but at the end of the first section ( Sūtrasthāna ), the initial tradition of Āyurveda was traced in the last quarter of the first chapter of the Cikitsāsthāna and not in the beginning of the text.

According to Vāgbhaṭa ( A. S. Su. 1. 7 ) Punarvasu Ātreya himself approached Indra and taught Āyurveda to his son and other disciples. But, in my opinion, the statement recorded in the chapter of Rasāyana ( Ci. 1. 4 ) looks genuine and rational and is also supported by Kāshyapa<sup>1</sup>. The statement of Vāgbhaṭa may also be read as under :—

ब्रह्मा समुत्त्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।

2. इन्द्रः श्वरिष्यश्चतुर्भ्यः कश्यपवसिष्ठात्रिभृगुभ्यः, ते पुत्रेभ्यः शिष्येभ्यश्च प्रददुः । ( Kā. VI. 1. 10 )

सोऽश्विनौ तौ सहस्राक्षं सोऽत्रि पुत्रादिकान् मुनिः ।  
तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे । ( A. H. Su. I. 3-4 )

*Portion redacted by Dr̥ḍhabala*

In Cikitsāsthāna, from the third chapter onwards, therapeutic management of diseases starting from Jwara ( fever ) and ending with disorders of reproductive system is given. The description is in a very systematic manner consisting of definition, synonyms, types, etiology, pathogenesis, prodromal symptoms, symptoms, prognosis, principles of treatment, drugs and their formulations, dietitic regimen and concluding remarks. The entire subject matter is dealt with in thirty chapters, out of these chapters which seventeen ones are ascribed to Dr̥ḍhabala is a matter of controversy. The Bengal tradition follows the Cakrapāṇi's view,<sup>1</sup> while the Bombay tradition adopts a different course. What has been the basis of Cakrapāṇi's statement is also a matter of scrutiny but because it is confirmed by the quotations in Nāvanītaka and Jejjāṭa's statement<sup>2</sup> the above chapters may be taken as redacted by Caraka and the remaining ones by Dr̥ḍhabala. However, one thing remains to be solved that in Nidānasthāna ( Ch. 6 ) the title of the chapter is based on 'Śoṣa' while in Cikitsāsthāna ( Ch. 8 ) the title is changed as 'Rājayakṣma-Cikitsita'. This is the single instance out of the eight diseases described in Nidānasthāna where change has been made. Is it casual or does it indicate change of redactorship ? Though nobody has pointed out this has to be considered.

Kalpasthāna contains pharmaceutical preparations of emetic and purgative drugs. In the introductory chapter there is general information about collection and storage of drugs and method of administration. In the concluding chapter again some general informations are given ending with units of weight. Entire matter is arranged in twelve chapters.

Siddhīsthāna describes the management of five evacuative measures ( Pañca Karma ) in details ending with a number of formulations for sustaining enema and tantrayuktis. This section is also completed in twelve chapters.

#### *Textual variations and readings*

I have dealt with this problem in vol. I. In this volume too, such variations may be observed. I also pointed out in previous volume some incorrect readings in Nirnayasagar edition and suggestion to improve them.

१. ते च चरकसंस्कृतान् यक्षमचिकित्सान्तानष्टावध्यायान् तथाऽशोऽर्तीसारविसर्पद्वितीयमदात्ययोक्तान् विहाय लेयाः ।

( C. Ci. 30. 289-290 )

2. Caraka Saṃhitā ( Jamnagar edition ) vol. I, p. 103-105.

Some suggestions for correct and more appropriate readings in the portion coming under vol. II are already published in detail ( Sachitra Ayurveda, March, 1982, pp. 623-627 ). However, some important ones are being mentioned here :—

1. In preparation of Bhallātaka taila ( Ci. 1. 2. 15 ), the paste of madhuka has been said to be used in quantity of one akṣa ( karṣa = 10 gm. ) which looks negligible for the quantity ( 2 kg. 560 gm. ) of Bhallātaka taila. Hence the present reading ‘कल्केनाक्षभागेन’ ‘has been replaced by ‘कल्केनाष्टभागेन’

2. In treatment of gulma ( Ci. 5. 76-77 ) there is no relevance of ‘peyā’. Hence the present reading ‘शूलनाहहरी पेया वीजपूरसेन वा’ is incorrect and has been modified as ‘शूलनाहहरा: पेया वीजपूरसेन वा’

3. In ‘दार्ढ्र्यं सुराह्नः’ the correct reading should be ‘दार्ढ्र्यं सुराह्न’ because here the use of devadāru is intended and not that of Indravāruṇī ( see Cakrapāni’s commentary ). ‘सुराह्न’ means devadāru while ‘सुराह्नः’ would mean Indravāruṇī.

4. In “फलत्रिकं दाहनिशां विशालां,

मुस्तां च निःक्वाध्य निशां सकल्काम्” ( Ci. 6. 40 )

the word ‘सकल्काम्’ has no meaning because all drugs are to be decocted as such and there is no any reference of kalka ( paste ). In fact, it should read as ‘सवल्काम्’-‘valka’ meaning ‘Somavalka’ which is a useful drugs for diabetes and already prescribed by Caraka ( Ci. 6. 38 )

5. The word ‘शैला’ in a formulation under the treatment of Kuṣṭha ( cu. 7. 111 ) is not clear. It should be ‘सैला’ ( कनकक्षीरी सैला भार्गी ) Elā has also been used by elsewhere in paste for kuṣṭha ( Ci. 7. 84 )

6. ‘कम्पिल्लकं पयस्तुथम्’ ( Ci. 7. 120 ) the word ‘पयः’ is irrelevant because there is no latex in kampillaka and only dusty hairs of the fruits of kampillaka are used. Hence ‘पयः’ should be replaced by ‘रजः’. Thus the correct reading should be ‘कम्पिल्लकं रजस्तुथम्’

7. The reading ‘पूतीकदोरुजटिला: पक्सुरा’ ( Ci. 7. 123 ) has created great confusion even in minds of great commentators like Yogindra Nāth Sen who interpreted ‘पक्सुरा’ as surā ( wine ) produced by fermenting cooked cereals, but this is quite irrelevant because the present context is of raw drugs ( plants ) and not of preparations. Correctly the reading should be ‘शक्सुरा’ instead of ‘पक्सुरा’ which means ‘इन्द्रवारुणी’ Cakrapāni has rightly interpreted it as ‘गोरक्षकर्कटी’ presumably this confusion has taken place due to printing error.

8. ‘कुर्यादर्घदलांशं’ ( Ci. 7-140 ) should read as ‘कुर्यादर्घपलांशं’ because the context is of weight of drugs.

9. In udararoga ( Ci. 13. 48 ) the reading 'अनुदकमप्राप्तमुदरं' should be revised as 'अनुदकप्राप्तमुदरं' ।

10. At one place ( Ci. 13. 88 ) the setting of a line is deranged with the result that the meaning is quite upset. The present reading is as follows :—

यूषैर्मासरसैश्चापि दीपनीयसमायुतैः ।  
यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम् ॥  
लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक् ।

This is incorrect. In fact the second line should be the last one and the verse should read as—

यूषैर्मासरसैश्चापि दीपनीयसमायुतैः ।  
लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक् ॥  
यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम् ।

11. 'इति पटोलादिचूर्णम्' should be inserted after 'पटोलमूलं प्रपूजितम्' ( Ci. 13. 119-123 ).

12. In 'इष्टकस्य खराहायाः शाकैर्गृज्जनकस्य वा' ( Ci. 14. 43 ) the reading 'इष्टकस्य' ( meaning brick ) is quite irrelevant because here the context is to foment the piles with the bundle of certain vegetables. Hence the words 'इष्टकस्य' has been replaced by 'शीखकस्य' which seems to be more relevant.

13. Picchābasti in treatment of arśa ends with the verse Ci. 14. 228. Thereafter there is one formulation of 'anuvāsana sneha' ( Ci. 14. 229 ). Hence the concluding title 'इति पिच्छाबस्तिः' should come after the verse 228 and not 229.

14. There are so many mistakes at the end of the chapter 14 of the Cikitsāsthāna :

- a ) In verse 242, 'शीतोष्णानि च योजयेत्' should read as 'शीतोष्णानि च योजयन्'
- b ) In verse 252, 'सशर्करा' should read as 'सशार्करा'
- c ) In verse 253, 'द्विविधं' should read as 'द्वैविधं' and 'पेष्याश्च' as 'पेयाश्च'
- d ) In verse 254, 'प्रक्षालनावगाहाश्च' should read as 'प्रच्छादनावगाहाश्च'

One can easily justify these corrections if he goes carefully through the chapter and usage of words therein.

15. Water naturally flows to the lower side hence the reading 'स्थलान्निमनादिवोदकं' ( Ci. 15. 35 ) denotes quite contrary meaning. The correct version should be 'स्थलं निमनमिवोदकं'

16. The reading 'कोलाम्बु' ( Ci. 15. 89 ) seems to be inappropriate because the context is of fruits and vegetable. The correct reading should be 'कोलाम्ल'

17. In effects of Citrakādya guṭikā, the following verse is found—

गुटिका मातुलुङ्गस्य दाढिमस्य रसेन वा ।

कृता विपाचयत्यामं दीपयत्याशु चालनम् ॥ ( Ci. 15. 97 )

Evidently, in the second line ‘चालनम्’ is a printing error which should read correctly as ‘चानलम्’

18. ‘सघृतं लवण्यैर्युक्तं’ ( Ci. 15. 205 ) should read as ‘स घृतं लवण्यैर्युक्तं’ because the word ‘स’ here qualifies ‘नरः’

19. In colophon of the chapter on treatment of grahanī disorders ( Ci. 15 ) the word ‘प्रहृणीचिकित्सितं’ should read as ‘प्रहृणीदोषचिकित्सितं’ on the basis of the title of the chapter. Jamnagar edition has repeated the mistake but Gangādhara has rightly corrected it.

20. In ‘उपेक्षिताः दहेयुर्हि शुद्धकं कश्मिवानलः’ ( Ci. 17. 69 ) ‘शुद्धकं कक्षं’ does not convey the relevant idea. It should read appropriately as ‘शुद्धकं वृक्षमिवानलः’

21. The concluding title ‘इति मनःशिलादिघृतम्’ should read after the verse Ci. 17. 145 and not 146 because the context changes therein.

22. In Ci. 18. 87 the reading ‘नीलीसाराणि’ looks quite incorrect because the herb ‘Nili’ or Nilini ( indigofera sp. ) has no ‘sāra’ ( heartwood ). Cakrapāṇi is also misled by this reading and [has interpreted it as ‘नीलिनीफलसारं’ which is again not clear. In fact, the present reading ‘नीलीसाराणि पिप्पली’ should read as ‘नीली वारणपिप्पली’. Vāraṇapippali ( Gajapippali ) has also been used in this context elsewhere ( Ci. 18. 57 ).

23. In ‘जीवकर्पभकाकोलीतामलक्युद्धिजीवकैः’ ci. 18. 101, the word ‘Jīvaka’ is repeated which is not proper and as such the latter one has been replaced by ‘Vṛddhika’.

24. The word ‘त्वक्कल्कैः’ following ‘न्यग्रोधोदुम्बरलक्ष्वेतसाश्वथपल्लवैः’ ( Ci. 21. 86 ) should read as ‘कल्कितैः’ because it is qualifying ‘पल्लवैः’

25. The verse ‘अब्धातुं देहस्थ’ ( Ci. 22. 11 ) is read separately and is interpreted by Cakrapāṇi as general Samprāpti of all the five types of Trṣṇā. Here Cakrapāṇi is wrong and the editor of the Nirnayasagar edition has been misled by him. After close scrutiny, the verse appears to be connected with vātika trṣṇā and as such should read alongwith the following verse ( Ci. 22. 12 ). It may be noted that the general samprāpti of the disease has already been said after etiology ( Ci. 22. 5–6 ). This is one of the instances of how Cakrapāṇi himself has got confused in interpreting the text and has been source of confusion for later authors.

26. Caraka has always used the verbal root 'तृष्ण' in Parasmaipada ( see Ci. 22, 11, 16, 20 etc.) and such the use of 'तृष्णते' ( Ci. 22. 19 ) is not according to Caraka's style. Hence it should read as 'तृष्णति'.

27. In ci. 22. 49, 'लेहम्' should read as 'लेह्यम्'. Similarly 'तृष्णितः' ( Ci. 22. 51 ) should read as 'प्रपिचेत्'

28. 'सकृकण्टकाः' ( Ci. 28. 9 ) should read as 'कृकलासकाः' and 'जंगम्' ( Ci. 23.10-15 ) as 'जांगमम्'

29. The sense of the verse Ci. 23. 42 is that as wind spreads the fire blood spreads the poison in the body. The sense is not conveyed by the word 'विषाधानं' which should read correctly as 'विषाःमानं'

30. In the context of skin disorders, 'विचर्चिका' may be the appropriate reading for 'विसूचिका' ( Ci. 23. 84 )

31. The insects have been said as of two categories—Dūṣīviṣa and Prāṇahara ( Ci. 23. 140 ). After describing the symptoms of Dūṣīviṣa type, those of Prāṇahara type are mentioned. Hence the reading 'दूषीविषादितः' is incorrect and should be replaced by 'प्राणहरादितः'. This mistake has been committed by the editions of Chowkhambha and Jamnagar evidently on the basis of the Nirnayasagar edition.

32. 'सक्षीद्रं खदिरारिष्टं कौटजं मूलमस्मसा' should read correctly as 'सक्षीद्रं खादिरारिष्ट-कौटजं मूलमस्मसा' which would mean that root of khadira, ariṣṭa and kuṭaja mixed with honey are to be taken with water. Here also Cakrapāṇi got confused by the incorrect reading and as such was misled to give alternative interpretation—'खदिरश्चारिष्टश्चेति खदिरारिष्टः, किं वा खदिरकृतोऽरिष्टः'

33. The reading 'इक्षुरसो' ( Ci. 23. 231 ) is incorrect because the context is of raw drugs for making powder where sugarcane juice is quite irrelevant. Hence it should be corrected as 'इक्षुरको'

34. 'गरः' ( Ci. 23. 234 ) should be read as 'नरः'

Similarly 'श्वेतभण्डाश्वसुरकौ' should read as 'श्वेतभृष्टश्वसुरकौ'

35. 'मद्ये चोत्तममध्ययोः' ( Ci. 24. 71 ) is not at all intelligible hence it should read as 'मदे चोत्तमकेऽधिकाम्'. Cakrapāṇi also conveys the same idea.

36. 'चित्रं राजसमापनं' should be read as 'चित्रं राजसमापानं' because in the present context three types of Āpāna ( Drinking party ) are described. Jamnagar and Gaṅgādhara editions have corrected the mistake but the Chowkhambha edition has preserved it.

37. In Ci. 24. 159 'हेमपत्रं कुटनाटम्' should read as 'हेमपुष्पकुटनाटम्' because 'leaves of Nāgakeśara' or tejapatra are not appropriate here.

Similarly, 'व्यञ्जनानां' ( Ci. 24. 162 ) is clearly a printing mistake and should be corrected as 'व्यजनानां'. amnagar and Chowkhamba editions have maintained the mistake but Gaṅgādhara has corrected it.

38. 'शोधनौ रोपणीयौ च कषायौ' ( Ci. 24. 41 ) should read as 'शोधनरोपणीयौ च कषायौ' because the former reading would mean two types of each śodhana and ropana which is not the case. The actual idea is two types of kaśaya-śodhana and ropana.

Similarly in the same verse, 'पत्रं छादने' should be read as 'पत्रच्छादने'

39. In six types of surgical measure, 'लेपनः' ( Ci. 25. 55 ) is clearly a printing error which should be corrected as 'लेखनं'

40. 'कनकादिकानां' ( Ci. 26. 67 ) is evidently a printing error and should be corrected as 'कतकादिकानां'

41. 'पूतिश्वरण' and 'स्त्रिघश्वतिः' ( Ci. 26. 121–122 ) are also printing errors. As the context is of the discharge from ears, these should read as 'पूतिस्त्रवण' and 'स्त्रिघस्त्रतिः'

42. 'इति स्वालित्यरोगनिदानम्' should come after the verse Ci. 26. 126 and not 127.

43. In 'कफानिलोत्थिते दाहः शेषयो रक्तमोक्षणम्' ( Ci. 26. 175 ) the word 'शेषयोः' has been interpreted differently by commentators. Gaṅgādhara takes it for Sannipātaja. Possibly both are wrong because they tried to interpret an incorrect reading. Head diseases are of five types and as such leaving kaphaja and vātaja there are three other types. Hence 'शेषयोः' in dual number could not have been used for the three remaining types, it should have been 'शेषेषु'. Moreover, management of Sannipātaja and krimija types has been described separately further in verses Ci. 183 and onwards. In my opinion, the correct reading should be 'शंखयोः' which would mean cauterization and blood-letting in temples. This idea is also supported by Cakrapāṇi.

44. The closing title 'इति शिरोरोगचिकित्सा' should come immediately after the verse Ci. 26. 180 and not after the following line.

45. The reading 'स्फुरल्पमरिचाः समाः' ( Ci. 36. 255 ) is again controversial. Gaṅgādhara has left it totally, Jamnagar edition retains it with interpretation 'a bit of black pepper'. In my opinion, it does not look sound. The appropriate reading should be 'सम्बेतमरिचाः समाः'—white pepper is a good drug for eye diseases and has been used by Caraka and Suśruta.

46. 'क्षीरात् सहचराद् भृंगराजाच्च सौरसाद्रसात्' ( Ci. 26. 258 ) should read as 'क्षीराद् साह-  
चराद् भार्गराजाच्च सौरसाद्रसात्'. Thus they all would be uniformly connected with 'रसात्'

47. Appropriate reading for 'शालमली' ( Ci. 27. 29 ) should be 'शालमलं' meaning exudation of śālmali tree. This is also confirmed by Cakrapāṇi.

48. 'अपानस्थानमन्त्रस्थ.' ( Ci. 28. 10 ) should read as 'अपानस्थानमन्त्राणि' because this is in context of the sites of apāna vāyu. Cakrapāṇi has interpreted it like this 'अन्त्राणि चापानस्थानम्' but has retained the reading as such. Jamnagar edition has followed this. Gaṅgādhara interprets it differently meaning vāyu situated in antra helps elimination of semen, urine, faeces etc. This is based on the ideas of Suśruta ( Su. No. 1. 18 ) which might also be responsible for the modification of the original reading 'अन्त्राणि' as 'अन्त्रस्थ.'

49. 'दीना जिह्वा समुत्क्षिप्ता' ( Ci. 28. 41 ) seems to be denoting the condition of tongue in facial paralysis and not the adjective of Vāk. Hence I have proposed the reading as 'भुमा जिह्वा समुत्क्षिप्ता' ( Tongue when protruded is crooked. )

50. विवृतास्यत्वमथवा कुर्यात् स्तब्धमवेदनप् ।

हनुप्रहं च संस्तभ्य हनुं संवृतवक्त्रताप् ॥ ( चिं २८-४६ )

This version is approved by Cakrapāṇi and followed by later editions like Jamnagar and Chowkhamba. Here is an instance of error in setting. The last portion of the first line 'संवृतवक्त्रताप्' has gone down and that of the second line 'स्तब्धम-वेदनप्' has come up in its place. The correct version should be as follows :—

विवृतास्यत्वमथवा कुर्यात् संवृतवक्त्रताप् ।

हनुप्रहं च संस्तभ्य हनुं स्तब्धमवेदनप् ॥

This is confirmed by the version of Vāgbhaṭa ( A. H. Ni. 15. 30 ). Because of this Gaṅgādhara has the alternative version 'संवृतमाननप्' which anyhow fills up the gap but does not convey the entire idea. In fact, in the above verse, Caraka has defined two disorders of Jaw—Hanusrāma and Hanugraha. In the former there is displacement of jaw by which mouth may remain open or closed according to its nature while in the latter there is painless stiffening of jaw. Because of the incorrect version, Cakrapāṇi got confused in interpretation and took both the disorders as one—'एतद्वद्वयमपि हनुस्तम्भ एव'. Vāgbhaṭa has named the former condition as 'हनुञ्जांस' so as to differentiate it from the latter ( हनुप्रह or हनुस्तम्भ )

51. Similarly, In another verse ( Ci. 28. 53-55 ) there is derangement of lines. The reading as adopted by all the editions is—

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव च ।

कुर्याचेष्टानिवृत्ति हि रुजं वाक्स्तम्भमेव च ।

गृहीत्वाऽर्थं शरीरस्य सिराः स्नायूर्बिशोष्य च ॥  
पादं संकोचयत्येकं हस्तं वा तोदशूलकृत् ।  
एकांगरोगं तं विद्यात् सर्वां सर्वदेहजम् ॥

The commentators of the Chowkhamba edition take the first two lines as the description of पक्षवध and the following two lines as that of 'एकांगरोग' while the Jamnagar edition, reaching near the correctness, takes the first three lines as the description of पक्षवध. The correct arrangement of the first three lines ( the last two lines are alright ) should be as follows :—

“गृहीत्वाऽर्थं शरीरस्य सिराः स्नायूर्बिशोष्य च ॥  
हत्वैकं मारुतः पक्षं दक्षिणं वाममेव च ।  
कुर्याचेष्टानिवृतिं हि रुजं वाकस्तम्भमेव च ॥”

52. 'ज्ञात्वा स्मृतिबलक्षयम्' ( Ci. 28. 202 ) should read as 'ज्ञानस्मृतिबलक्षयम्'

53. Discrepancy is also found in the arrangement of words in verses for महापद्मक तैल ( Ci. 29. 110–113 ). In the present edition, the closing title of the formulation is 'महापद्म तैल' but looking to the nomenclature of the next formulation as 'खुड़ाकपद्मक तैल' it should read correctly as 'महापद्मक तैल'. The second inference drawn is that as in खुड़ाकपद्मक तैल the verses for महापद्मक तैल should begin with the word 'पद्मक'. The confusion has arisen because the present edition has 'पद्म' as the first word and so the name 'महापद्म' but it seems to be incorrect in face of the above facts. The proposed correct version of the first line should be 'पद्मकोत्पलयष्ट्याह्फेनिलापद्मवेतसैः' instead of 'पद्मवेतसयष्ट्याह्फेनिलापद्मकोत्पलैः'. Cakrapāṇi has adopted the incorrect version.

54. 'क्षीरपिष्ठमुमालेपः' ( Ci. 29. 140 ) should read as 'क्षीरपिष्ठमामां लेपः' so as to keep the word 'लेप' free for joining with other drugs coming in the verse.

55. 'कुर्युरष्टविधं भूयो दोषतस्तन्निबोध मे' ( Ci. 30. 236 ) should read as 'कुर्युरष्टविधं दोषं लिगतस्तान्निबोध मे'

56. The present reading of the verse Ci. 30. 250 is not clearly intelligible. The proposed version is—

“अन्ये च विविधाः रोगाः दोषैः क्षीरसमात्रितैः ।  
क्षीरे वातादिमिदुष्टे संभवन्ति तदात्मकाः ॥”

57. अमृतासप्तपर्णत्वककाथञ्चैव सनागरम् ।  
किराततिक्तककाथं श्लेकपादेरितान् पिवेत् ॥

should read as—

‘अमृतासप्तपर्णत्वककाथं काथञ्च नागरात् ।  
किराततिक्तककाथं श्लेकपादेरितान् पिवेत् ॥’

By this the three decoctions become quite distinguished.

58. In 'निशान्ते दिवसान्ते च वर्षान्ते वातजाः गदाः' the reading 'वर्षान्ते' is incorrect. It should be 'वर्धन्ते' which is correctly adopted by Gaṅgādhara. Other two editions have repeated the mistake.

59. 'धान्यमाषो भवेदेको' ( Ka. 12. 88 ) should read as 'धान्यमाषो भवेत्ताम्यां'

60. Here is an instance where all the commentators committed errors due to incorrect reading. In अष्टमानं तु विज्ञेयं कुडवौ द्वौ तु मानिका ( ka. 12. 93 ) 'कुडवौ द्वौ' should be replaced by 'प्रसृतौ द्वौ' because it is the context of prasṛta, kuḍava is already described above.

Similarly, in the same verse 'पलं चतुर्गुणं' should be read as 'चतुर्गुणपलं'

61. सम्यक् सुखेनैति च यः स बस्तिः ( Si. 3. 32 ) should read as 'सम्यक् सुखेनैति कृतः स बस्तिः'

62. राष्ट्रादशाद् द्वादशतः परं स्युः ( Si. 3. 32 ) should read as 'राष्ट्रादशाद् द्वादशतः परं स्यात्'

63. 'युद्धयात् प्रधमनैर्नस्यैर्धूमैरस्य विरेचयेत्' ( Si. 7. 46 ) should read as 'युद्धयात् प्रधमनैर्नस्यैर्धूमैः शीर्पविरेचनम्' ।

64. In Si. 8. 31, the correct reading should be 'कफेन विशि पित्तेऽसे कफे विट्पित्त-शोणितैः' in place of 'कफेन विशि पित्ते वा कफे विट्पित्तशोणितैः' ।

65. श्वसनं कफवाताभ्यां रुद्धं तस्य विमोक्षयेत् ।

तीक्ष्णैः प्रधमनैः संज्ञां तासु गुक्कासु विन्दति ॥ ( Si. 9. 16 )

Here 'तासु गुक्कासु' does not fit with 'श्वसनं'. Hence the correct reading should be 'धमनीः कफवाताभ्यां रुद्धास्तस्य विमोक्षयेत्' ।

66. The correct reading of 'कृतवेधनमाह वातलं' ( Si. 11. 9 ) should be 'कृतवेधनमस्त्य-वातलं'. Here also all the editions have mistaken.

67. 'गवादिषु द्वित्रिगुणं यथाबलम्' ( Si. 11. 22 ) should read as 'गोवाजिनो द्वित्रिगुणं यथाबलम्' because the context is only of गो and वाजी and not of other animals. Cakrapāni is confused by this incorrect version alongwith other commentators.

68. अविचंकमणासने ( Si. 12. 11 ) should be corrected as 'अतिचंकमणासने' ।

69. 'गात्रावसादवातादिप्रकोपजाश्च' ( Si. 12. 13 ( 6 ) ) should read as 'गात्रावसादा वातादि-प्रकोपजाश्च' ।

70. 'रजोविसर्प' ( Si. 12. 15 ( 1 ) ) should read as 'रजोविसर्ग' ।

71. 'अरिष्टक्षीरसीध्वाद्या' ( Si. 12. 31 ) should read as 'अरिष्टक्षारसीध्वाद्या' ।

72. 'षड्बिंशता' ( Si. 12. 41 ) should read as 'षट्बिंशता' because it indicates thirty six tantrayuktis.

I am fully conscious of the risk in putting up the above proposals for correct and more appropriate alternative readings. I have also shown how even great commentators have mistaken because of following the incorrect readings blindly and not analysing them critically. The job was risky because I did not follow the prescribed procedure of consulting a number of manuscripts and depended solely on my insight and experience as G. J. Meulenbeld<sup>1</sup> pointed out. In fact, the errors were so apparent that they did not warrant a number of manuscripts to correct them in majority of cases. I also did not consider it wise to allow the errors to perpetuate. I am only hopeful that my suggestions might prove as a guideline for scholars working upon a critical edition of the text of the Caraka Saṃhitā. My object of this adventurous task is twofold—one, to draw the attention of the scholars towards urgent necessity of preparing a critical edition of the Caraka Saṃhitā and two, till such time, the saṃhitās should be read carefully and critically with open eyes not relying blindly upon various editions and commentaries. There is no last word in the realm of knowledge and I share the humble sentiments of Prof. Emmerick that there is always scope for improvement<sup>2</sup>.

I am thankful to Prof. Filliozat for going through the work and sending his scholarly remarks. It is sad that he is no more to see this volume published.

Varanasi.

5 February, 1983.

**P. V. Sharma**

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1. Personal communication 9. 4. 82.

2. R. E. Emmerick : The Siddhasāra of Ravigupta, vol. I, preface, VIII.

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# CARAKA-SAMHITĀ

## 6. CHIKITSĀSTHĀNAM

(SECTION ON THERAPEUTICS)

ATLANTIC COASTAL

MARINE MAMMALS

# चिकित्सास्थानम्

प्रथमोऽध्यायः

CHAPTER I<sup>१</sup>

रसायनाध्याये प्रथमः पादः

*First quarter of the chapter on rasāyana ( promotive treatment ) ( 1.1 )*

अथातोऽभयामलकीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now ( I ) shall expound the quarter of rasāyana ( promotive treatment ) relating to haritaki, āmalaki etc. [ 1 ]

इति ह स्पाह भगवानत्रेयः ॥ २ ॥

As propounded by Lord Atreya. [ 2 ]

चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम् । प्रायश्चित्तं प्रशमनं प्रकृतेस्थापनं हितम् ॥ ३ ॥  
विद्यान्नेषजनामानि,

Cikitsita ( that which alleviates disorders ), vyādhihara ( destroyer of diseases ), pathya ( beneficial for the channels ), sādhana ( that which is instrument for performance ), auṣadha ( that which is prepared of herbs ), prāyaścitta ( expiation ), praśamana ( pacification ), prakṛtisthāpana ( that which helps recovery ), hita ( wholesome )—these are the synonyms of bhesaja ( therapeutics ). [ 3 ]

भेषजं द्विविधं च तत् ।

स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ॥ ४ ॥

Therapeutics is of two types—( 1 ) that which promotes strength ( and immunity ) in the healthy, ( 2 ) that which alleviates disorders. [ 4 ]

अभेषजं च द्विविधं बाधनं सानुवाधनम् । स्वस्थस्योर्जस्करं यत्तु तदवृज्यं तद्रसायनम् ॥ ५ ॥

प्रायः, प्रायेण रोगाणां द्वितीयं प्रशमे मतम् । प्रायःशब्दो विशेषार्थो ह्युभयं ह्युभयार्थकृत् ॥ ६ ॥

Abheṣaja ( non-therapeutics ) is also of two types—( 1 ) bādhana ( acute ), ( 2 ) sānūhādhana ( chronic ).

That which promotes strength and immunity is mostly included in vṛṣya ( aphrodisiac ) and rasāyana ( promotive treatment ) while the therapy of the second group is mostly used for alleviation disorders. The word ‘prāyah’ ( mostly ) denotes only particularity because both the groups perform both the above functions ( promotion of strength including immunity and alleviation of disorders ). [ 5-6 ]

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः । प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ॥ ७ ॥

वाक्सिद्धि प्रणति कान्ति लभते ना रसायनात् । लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥ ८ ॥

From promotive treatment, one attains longevity, memory, intelligence, freedom from disorders, youthful age, excellence of lustre, complexion and voice, optimum strength of physique and sense organs, successful words, respectability and brilliance. Rasāyana (promotive treatment) means the way for attaining excellent rasa etc. ( dhātus ). [ 7-8 ]

अपत्यसंतानकरं यत् सद्यः संप्रहर्षणम् । वाजीवातिबलो येन यात्यप्रतिहतः ख्ययः ॥ ९ ॥

भवत्यतिप्रियः खीणां येन येनोषचीयते । जीर्यतोऽप्यक्षयं शुक्रं फलवदेन दृश्यते ॥ १० ॥

प्रभूतशाखः शाखीव येन चैत्यो यथा महान् । भवत्यच्यो बहुमतः प्रजानां सुबहुप्रजः ॥ ११ ॥

संतानमूलं येनैव प्रेत्य चानन्त्यमश्वते । यशः ख्ययं बलं पुष्टिं वाजीकरणमेव तद् ॥ १२ ॥

Vājikaraṇa (aphrodisiac treatment) is that which produces lineage of progeny, quick sexual stimulation, enables one to perform sexual act with the women uninterruptedly and vigorously like a horse, makes one charming for the women, promotes corpulence, and infallible and indestructible semen even in the old persons, renders one great having a number of off-springs like a sacred tree branched profusely and commanding respect and popularity in the society. By this one attains eternality based on filial tradition here and hereafter along with fame, fortune, strength and corpulence. [ 9-12 ]

स्वस्थस्योर्जस्करं त्वेतद्विद्विधयं प्रोक्तमौषधम् । यद्व्याधिनिर्धातकरं वक्ष्यते तच्चिकित्सिते ॥ १३ ॥

चिकित्सितार्थं पतावान् विकाराणां यदौषधम् । रसायनविधिश्चाग्रे वाजीकरणमेव च ॥ १४ ॥

Thus the twofold promotive treatment for the healthy is said. As regards the measures for alleviating diseases, those will be described in the concerned chapters on therapeutics. The sole purpose of therapeutics is to alleviate disorders. Of them, the method of rasāyana has been said first and thereafter the aphrodisiac measures. [ 13-14 ]

अभेषजमिति द्वयं विपरीतं यदौषधात् । तदसेव्यं निषेद्यं तु प्रवक्ष्यामि यदौषधम् ॥ १५ ॥

'Abheṣaja' is that which is contrary to therapy. This is to be avoided whereas the therapeutic measures to be described further are to be adopted. [ 15 ]

रसायनानां द्विविधं प्रयोगमूष्यो विदुः । कुटीप्रावेशिकं चैव वातातपिकमेव च ॥ १६ ॥

कुटीप्रावेशिकस्यादौ विधिः समुपदेश्यते । नृपवैद्यविजातीनां साधूनां पुण्यकर्मणाम् ॥ १७ ॥

निवासे निर्भये शस्ते प्राप्योपकरणे पुरे । दिशि पूर्वोत्तरस्यां च सुभूमौ कारयेत् कुटीम् ॥ १८ ॥

विस्तारोत्तेष्वसंपर्वा त्रिग्राम्भौ सूक्ष्मलोचनाम् । घनभित्तिमृतुसुखां सुस्पष्टां मनसः प्रियाम् ॥ १९ ॥

शब्दादीनामस्तानामगम्यां खीविवर्जिताम् । इषोपकरणोपेतां सज्जवैद्यौषधद्विजाम् ॥ २० ॥

अयोदगयने शुक्रे तिथिनक्षत्रपूजिते । सुहुर्तकरणोपेते प्रशस्ते कृतवापनः ॥ २१ ॥

धृतिस्मृतिबलं कृत्वा श्रद्धानः समाहितः । विधूय मानसान् दोषान् मैत्रौ भूतेषु चिन्तयन् ॥ २२ ॥

देवताः पूजयित्वाऽप्ये द्विजातोश्च प्रदक्षिणम् । देवयोग्राहणान् कृत्वा ततस्तां प्रविशेत् कुटीम् ॥ २३ ॥  
तस्यां संशोधनैः शुद्धः सुखी जातवलः पुनः । रसायनं प्रयुक्तीत तत्प्रवक्ष्यामि शोधनम् ॥ २४ ॥

The sages have prescribed two methods of the use of rasāyana treatment—  
kuṭiprāvēśika ( indoor ) and vātātapika ( open air ).

At first, the method of indoor treatment will be described. For this a cottage should be built in an auspicious ground, facing eastward or northward and in a locality which is inhabited by king, physician and brāhmaṇas, holy saints, is free from dangers, auspicious and with easy availability of necessary accessories. It should have sufficient space area and height, three interior chambers one after the other, a small opening, thick walls and should be comfortable for the seasons, well-clean and favourable. It should be impermeable for undesirable sound etc. ( sense objects ), free from women, equipped with necessary accessories and attended by physician with medicaments and brāhmaṇas.

Now, in northernly course of the sun, bright fortnight and auspicious date, star, hour and karana, one having clean-shaved, with strong restraint and memory, faith and concentration, and having got rid of mental defects, feeling companionship with all the creatures, having worshipped the gods and brāhmaṇas first and keeping the gods, cow and brāhmaṇas to the right side, one should enter the cottage and be cleansed with evacuative measures and thereafter when he feels happy and strong, he should use rasāyana treatment. Further ( I ) shall say about cleansing measures. [ 16-24 ]

हरीतकीनां चूर्णानि सैन्धवामलके गुडम् । वचां विडङ्गं रजनीं पिपलो विश्वभेषजम् ॥ २५ ॥  
पिबेदुष्णाम्बुना जन्तुः ज्ञेहस्वेदोपपादितः । तेन शुद्धशरीराय कृतसंसर्जनाय च ॥ २६ ॥  
त्रिरात्रं यावकं दद्यात् पञ्चाहं वाऽपि सर्पिषा । सप्ताहं वा पुराणस्य यावच्छुद्धेस्तु वर्चसः ॥ २७ ॥  
शुद्धकोष्ठं तु तं शात्वा रसायनमुपाचरेत् । वयः प्रकृतिसात्म्यको यौगिकं यस्य यज्ञवेत् ॥ २८ ॥

The person, well-unceted and fomented, should take with hot water the formulation consisting of the powders of haritaki, rock salt, āmalaka, jaggery, vacā, vidāṅga, haridrā, long pepper and dry ginger. When he is evacuated properly by this and has followed the routine dietetic regimen, he should be given barley preparation added with ghee for three, five or seven days ( according to measure of evacuation ) till the accumulated faeces are eliminated. Thus when he is considered as having cleansed bowels, the physician should administer the appropriate rasāyana ( drug ) taking into consideration his age, constitution and suitability. [ 25-28 ]

हरीतकीं पञ्चरसामुष्णामलवणां शिवाम् । दाषानुलोमनीं लघ्वां विद्याहीपनपाचनीम् ॥ २९ ॥  
आयुष्यां पौष्टिकीं धन्यां वयसः स्थापनीं पराम् । सर्वरोगप्रशमनीं शुद्धीन्द्रियबलप्रदाम् ॥ ३० ॥

कुष्ठं गुल्ममुदावर्तं शोषं पाण्डवामयं मदम् । अशांसि ग्रहणीदोषं पुराणं विषमज्वरम् ॥ ३१ ॥  
 हृद्रोगं सशिरोरोगमतीसारमरोचकम् । कासं प्रमेहमानादं श्रीहानमदरं नवम् ॥ ३२ ॥  
 कफप्रसेकं वैस्वर्यं वैवर्ण्यं कामलां क्रिमीन् । श्वयथुं तमकं छर्दिं हैव्यमङ्गावसादनम् ॥ ३३ ॥  
 स्रोतोविवन्धान् विविधान् प्रलेपं हृदयोरसोः । स्मृतिबुद्धिप्रमोहं च जयेच्छीघ्रं हरीतकी ॥ ३४ ॥  
 (अजीर्णिनो रुक्षमुजः खीमद्यविषकर्णिताः । सेवेरन्नाभयामेते शुच्चृष्णोषणादिताश्च ये ॥ ३५ ॥)  
 तान् गुणांस्तानि कर्मणि विद्यादामलकेष्वपि । यान्युक्तानि हरीतक्या वीर्यस्य तु विपर्ययः ॥ ३६ ॥  
 अतश्चामृतकल्पानि विद्यात् कर्मभिरीदशैः । हरीतकीनां शस्यानि भिषगामलकस्य च ॥ ३७ ॥

Haritaki possesses five rasas devoid of only saline taste, is hot, beneficial, carminative, light, appetiser, digestive, life-promoting, tonic, excellent sustainer of youthful age, alleviates all diseases and provides strength to all the sense organs. It alleviates leprosy ( including skin disorders ), gulma, udāvarta, phthisis, anaemia, narcosis, piles, disorders of grahanī, chronic intermittent fever, heart disease, head disease, diarrhoea, anorexia, cough, prameha, hardness of bowels, spleen enlargement, acute abdominal disorders, excessive secretion of mucus, hoarseness of voice, disorders of complexion, jaundice, helminths, oedema, bronchial asthma, vomiting, impotency, lassitude in organs, various obstructions in channels, plastering of heart and chest, impairment of memory and intellect in a short time.

( Those having indigestion, rough food, emaciated by indulgence in women, wine and poisonous substances and afflicted with hunger, thirst and heat should not use haritaki for long. )

Āmalaki has the same properties and actions as haritaki, only the virya is contrary ( haritaki being hot while āmalaki is cold ).

Thus looking to these actions one should regard the fruits of haritaki as well as āmalaki like nectar. [ 29-37 ]

ओषधीनां परा भूमिर्हिमवाऽश्च शैलसत्तमः । तस्मात्फलानि तज्जानि ग्राहयेत्कालज्ञानि तु ॥ ३८ ॥  
 आपूर्णरसवीर्याणि काले काले यथाविधि । आदित्यपवनच्छायासलिलप्रीणितानि च ॥ ३९ ॥  
 यान्यजग्धान्यपूतीनि निर्वणान्यगदानि च । तेषां प्रयोगं वश्यामि फलानां कर्म चोत्तमम् ॥ ४० ॥

There is the excellent among the mountains, named Himālaya, which is the best habitat of medicinal plants. Hence one should obtain the fruits grown there in proper time, mature with taste and potency, replenished with the sun, air, shade and water in respective seasons according to need, and which are uneaten, unputrified, uninjured and non-toxic. ( I ) will explain further the excellent actions and use of these fruits. [ 38-40 ]

पञ्चानां पञ्चमूलानां भागान् दशपलोन्मितान् । हरीतकीसहस्रं च त्रिगुणामलकं नवम् ॥ ४१ ॥  
 विदारिगन्धां वृहतीं पृथिवीं निदिंग्धकाम् । विद्याद्विदारिगन्धाद्यां श्वदंष्ट्रापञ्चमं गणम् ॥ ४२ ॥  
 विल्वाग्निमन्यश्योनाकं काशमर्यमथ पाटलाम् । पुनर्नवां शूर्पण्यौ वलामेरण्डमेव च ॥ ४३ ॥

जीवकर्षभकौ मेवा जीवन्तौ सशतावरीम् । शरेषुदर्भकाशानां शालीनां मूलमेव च ॥ ४१ ॥  
 इत्येवां पञ्चमूलानां पञ्चानामुपकल्पयेत् । भागान् यथोकांस्तत्सर्वं साध्यं दशगुणेऽभसि ॥ ४२ ॥  
 दशभागावशेषं तु पूर्तं तं ग्राहयेद्रसम् । हरीतकीश्व ताः सर्वाः सर्वाण्यामलकानि च ॥ ४३ ॥  
 तानि सर्वाण्यनस्थीनि फलान्यापोद्य कूर्चनैः । विनीय तस्मिन्निर्युहे चूर्णानीमानि दापयेत् ॥ ४४ ॥  
 मण्डुकपर्णीः पिपल्याः शङ्खपुष्पाः पुष्पस्य च । मुस्तानां सविडङ्गानां चन्दनागुणोस्तथा ॥ ४५ ॥  
 मधुकस्य हरिद्राया वचायाः कनकस्य च । भागांश्चतुष्पलान् कृत्वा सूक्ष्मैलायास्त्वचस्तथा ॥ ४६ ॥  
 सितोपलासहन्नं च चूर्णितं तुलयाऽधिकम् । तैलस्य द्व्याढकं तत्र दद्यात्वीणि च सर्पिषः ॥ ४७ ॥  
 साध्यमौदुम्बरे पात्रे तत् सर्वं मुदुनाऽश्निना । ज्ञात्वा लेहमदर्थं च शीतं शौद्रेण संचुजेत् ॥ ४८ ॥  
 शौद्रप्रमाणं स्नोहार्थं तत् सर्वं धृतभाजने । तिष्ठेत्संमूर्च्छितं तस्य मात्रां काले प्रयोजयेत् ॥ ४९ ॥  
 या नोपरुच्यादाद्यारमेवं मात्रा जरां प्रति । षष्ठिकः पयसा चाप्र जीर्णं भोजनमिष्यते ॥ ५० ॥  
 वैखानसा बालखिल्यास्तथा चान्ये तपोधनाः । रसायनमिदं प्राश्य बभूतरमितायुषः ॥ ५१ ॥  
 मुक्त्वा जीर्णं वपुश्चाग्रथमवापुस्तरुणं वयः । वीततन्द्राकृमश्वासा निरातङ्काः समाहिताः ॥ ५२ ॥  
 मेधासमृतिवलोपेताश्चिररात्रं तपोधनाः । ब्राह्मं तपो ब्रह्मचर्यं चेरुश्चात्यन्तनिष्ठुया ॥ ५३ ॥  
 रसायनमिदं ब्राह्ममायुष्कामः प्रयोजयेत् । दीर्घमायुर्वयध्याग्रथं कामांश्चेष्टान् समश्वुते ॥ ५४ ॥  
 ( इति ब्राह्मरसायनम् )

Five root pentads are taken in quantity of 400 gm. each ( pentad ) alongwith the fresh fruits of haritaki and āmalaki in number of one thousand and three thousand respectively. ( The five pentads are as follows ) :—śālaparṇī, bṛhatī, pṛśniparṇī, kaṇṭakārī and gokṣura constitute the vidārigandhādi group of five roots. Similarly bilwa, agnimantha, śyonāka, kāśmarya and pāṭalā constitute the bilwādi pentad of roots. Punarnavā, mudgaparṇī, māṣaparṇī, balā and eraṇḍa constitute punarnavādi pentad. Jivaka, ṛśabhaka, medā, jīvanti and śatāvari constitute jivakādi pentad. Roots of śara, ikṣu, darbha, kāśa and śāli constitute the śarādi pentad of roots<sup>1</sup>. These five pentads are taken together and boiled in ten times water. When water is reduced to one-tenth it is brought down and filtered. On the other hand, the fruits of haritaki and āmalaki are picked out, their seeds are removed and pounded well on stone slabs or in mortar. This is mixed in the above decoction and powder of the following drugs and substances are added to it—mañḍūkaparṇī, pippali, śāṅkhapuspi, plava, musta, viḍaṅga, candana, aguru, madhūka, haridrā, vacā, nāgakeśara, sūkṣma elā and twak each in quantity of 160 gm. and sugarcandy 44 kg., tila oil 5 kg. 120 gm., ghee 7 kg., 680 gm. are added to it. All this is cooked in copper utensil on mild fire. When it is converted into linctus and is not burnt it is brought down. Honey is added to it in quantity of 3 kg. 840 gm. when it is cooled down. Now the preparation is kept in a vessel uncted with ghee.

1. These pentads ( paśicamūla ) are also known as laghu, bṛhat, madhyama, jīvana and tṛṇa respectively.

This should be taken in proper time and dose. The proper dose is that which does not disturb the digestion of the food. When the drug is digested the patient should take *ṣaṣṭika* rice with milk.

By taking this *rasāyana* drug the sages of *vaikhānasa* and *bālakhilya* groups and other ones attained immeasurable life-span; acquired excellent young age shedding off the rotten physique, became free from drowsiness, exhaustion, dyspnoea and diseases; and endowed with full concentration, intellect and strength practised celibacy and spiritual penance with full devotion. One desirous of longevity should use this ‘*Brāhma rasāyana*’ by which he attains long life, excellent ( youthful ) age and favourite pleasures. [ 41-57 ]

( Thus is said the *Brāhma rasāyana* ).

यथोक्तगुणानामलकानां सहस्रं पिष्टस्वेदनविधिना पयस ऊर्मणा सुस्त्वज्ञमनातपशुष्कमनस्थि  
चूर्णयेत् । तदामलकसहस्रस्वरसपरिपीतं स्थिरापुनर्नवाजीवन्तीनागबलाब्रह्मसुवर्चलामण्डुकपर्णीशतावरी-  
शङ्खपुष्पेपिष्पलीवचाविडङ्गस्वयङ्गुतामृताचन्दनागुरुमधुकपुष्पोत्पलपद्ममालतीयुवतीयूथिकाचूर्णाष-  
भागसंयुक्तं पुनर्नागबलासहस्रपलस्वरसपरिपीतमनातपशुष्कं द्विगुणितसर्पिषा क्षौद्रसर्पिषा वा क्षुद्रगुडा-  
कृतिं कृत्वा शुचौ इदे वृतभाविते कुम्भे भस्मराशेरधः स्थापयेदन्तर्भूमेः पक्षं कृतरक्षाविधानमर्थवेदविदा,  
प्रक्षात्यये चोद्युत्य कनकरजताप्रप्रवालकालायसचूर्णाषभागसंयुक्तमर्धकर्षवृद्ध्या यथोक्तेन विधिना प्रातः  
प्रातः प्रयुज्ञानोऽश्विवलमभिसमीक्ष्य, जीर्णे च पष्ठिकं पयसा ससर्पिष्कमुपसेवमानो यथोक्तान् गुणान्  
समश्रुत इति ॥ ५८ ॥

The fruits of *āmalaki* having the above qualities are taken in the number of 1000 and are steamed on the vapour of milk like the flour-paste. When they are well-steamed, they are taken out, dried in shade and are powdered after removing the seeds. This is impregnated with the juice of one thousand fresh fruits of *āmalaki* and added with the powder of *śālaparnī*, *punarnavā*, *jīvanti*, *nāgabalā*, *brahma-suyarcalā*, *maṇḍukaparnī*, *śatāvari*, *śāṅkaphuṣpi*, *pippali*, *vacā*, *vidaṅga*, *kapikacchū*, *guduci*, *candana*, *aguru*, *madhuka*, flowers of *madhuka*, *utpalā*, *kamala*, *jāti*, *taruni* and *yūthikā* in the quantity one-eighth of the *āmalaki* powder. This is again impregnated with the juice of *nāgabalā* in the quantity of 40 kg. and dried in shade. Then in double quantity ghee or ghee-honey mixed are added to it and is made in the shape of small boluses. This is kept in a clean and strong vessel uncted with ghee and is stored underground within the heap of ashes for a fortnight after having performed the protective rites through the knowers of Atharva-veda. After the fortnight is over, this should be taken out and added with the powder ( bhasma ) of gold, silver, copper, coral and iron in one-eighth quantity. [ 58 ]

भवन्ति चात्र—

इदं रसायनं ब्राह्मं महर्षिगणसेवितम् । भवत्यरोगो दीर्घायुः प्रयुज्ञानो महाबलः ॥ ५९ ॥

कान्तः प्रजानां सिद्धार्थश्चन्द्रादित्यसमयुतिः । श्रुतं धारयते सत्त्वमार्पं चास्य प्रवर्तते ॥ ६० ॥  
धरणीधरसारथं चायुना समविकमः । स भवत्यविषं चास्य गते संपद्यते विषम् ॥ ६१ ॥

( इति द्वितीयं ब्राह्मरसायनम् )

This should be taken regularly in the dose of 5 gms. gradually increasing with the same by the said method in every morning taking into consideration the power of digestion. After the drug is digested, sāṣṭika rice alongwith milk added with ghee should be taken. Thus one attains the results mentioned above.

Here are the verses—

On using this Brāhma rasāyana, already used by the great sages, one becomes disease-free, longlived and with great strength. He becomes charming to the world, with all missions fulfilled, having splendour like that of the moon and the sun, acquires and retains the knowledge. He is endowed with sagely psyche, firmness like that of mountain, valour like that of wind. Even poison is reduced to non-poison on coming in contact with his body. [ 59-61 ]

( Thus is said the second Brāhma rasāyana ).

विल्वोऽग्निमन्थः श्योनाकः काश्मर्यः पाटलिर्बला । पर्णर्थश्चतसः पिप्पल्यः श्वदंष्ट्रा वृहतीद्रिष्टम् ॥६२॥  
शृङ्गी तामलकी द्राक्षा जीवन्ती पुष्करागुरु । अभया चासृता ऋद्धिर्जीवकर्षभकौ शटी ॥ ६३ ॥  
मुस्तं पुनर्नवा मेदा सैला चन्दनमुत्पलम् । त्रिदारी वृषभूलानि काकोली काकनासिका ॥ ६४ ॥  
पर्णं पलोन्मितान् भागाञ्छतान्यामलकस्य च । पञ्च दद्यात्तदैकध्यं जलद्रोणे विपाचयेत् ॥ ६५ ॥  
ज्ञात्वा गतरसान्येतान्यौषधान्यथ तं रसम् । तचामलकमुद्धृत्य निष्कुलं तैलसर्पिषोः ॥ ६६ ॥  
पलद्वादशके भृष्टा दत्त्वा चार्धतुलां भिषक् । मत्स्यण्डिकायाः पूताया लेहवत्साखु साधयेत् ॥ ६७ ॥  
षट्पलं मधुनश्चात्र सिद्धशीते प्रदापयेत् । चतुष्पलं तुगाक्षीर्याः पिप्पलीद्विपलं तथा ॥ ६८ ॥  
पलमेकं निदध्याच्च त्वगेलापत्रकेशरात् । इत्ययं च्यवनप्राशः परमुक्तो रसायनः ॥ ६९ ॥  
कासश्वासहरश्चैव विशेषणोपदिश्यते । क्षीणक्षतानां वृद्धानां बालानां चाङ्गवर्धनः ॥ ७० ॥  
स्वरक्ष्यमुरोरोगं हृद्रोगं वातशोणितम् । पिपासां मूत्रशुकस्थान् दोषांश्चाप्यपकर्षति ॥ ७१ ॥  
अस्य मात्रां प्रयुक्तीत योपरुन्धयान्न भोजनम् । अस्य प्रयोगाच्यवनः सुवृद्धोऽभृत् पुनर्युचा ॥ ७२ ॥  
मेधां स्मृतिं कान्तिमनामयत्वमायुःप्रकर्पं वलमिन्द्रियाणाम् ।  
खीषु प्रहर्वं परमग्निवृद्धिं वर्णप्रसादं पवनालुलोम्यम् ॥ ७३ ॥  
रसायनस्यास्य नरः प्रयोगालभेत जीर्णोऽपि कुटीप्रवेशात् ।  
जराकृतं रूपमपास्य सर्वं विभर्ति रूपं नवयौवनस्य ॥ ७४ ॥

( इति च्यवनप्राशः )

Bilwa, agnimantha, śyonāka, kāśmarya, pāṭalā, balā, four leaved herbs ( śālaparṇī, prśniparṇī, mudgaparṇī, māṣaparṇī ), pippali, gokṣura, bṛhatī, kanṭakārī, karkaṭaśringī, tāmalakī, drākṣā, jīvantī, puṣkaramūla, aguru, harītaki, guḍūci, rddhi, jīvaka, ḍśabhaka, śatī, musta, punarnavā, medā, elā, candana, utpala, vidāri, vāsā ( roots ), kākolī, and kākanāsā each in quantity of 40 gms. and 500 fruits of

āmalaki—all these together should be boiled in water measuring 100 litres 240 ml. when the drugs are extracted completely the decoction should be brought down. The fruits of āmalaki also should be taken out and their seeds are removed. Then it should be fried in tila oil and ghee ( mixed ) in quantity of 480 gms. Now it should be cooked in the above decoction adding to it 2 kg. of clean sugarcandy and prepared into a linctus. When it is self-cooled, 240 gm. of honey should be added to it. In the end, 160 gm. twak, elā, patra and nāgakeśāra ( combined together ) should be added. This is the famous 'cyavanaprāśa', an excellent rasāyan. Particularly it alleviates cough and dyspnoea, is useful for the wasted, injured and old people and promotes development of children. It alleviates hoarseness of voice, chest diseases, heart disease, vātarakta, thirst and disorders of urine and semen. It should be taken in the dose which does not interfere with the food ( intake and digestion ). By using this ( rasāyana ) the extremely old Cyavana regained youthful age. If this rasāyana is used by the indoor method, even the old attains intellect, memory, lustre, freedom from diseases, longevity, strength of senses, sexual vigour, increased agni ( digestion and metabolism ), fairness of complexion and carmination of wind. One, shedding the form of the old age, puts on that of the fresh youth. [ 62-74 ]

( Thus is said cyavanaprāśa ).

अथामलकहरीतकीनामामलकविभीतकानां हरीतकीविभीतकानामामलकहरीतकीविभीतकानां वा पलाशत्वगवनद्वानां मृदाऽबलितानां कुकूलस्वज्ञानामकुलकानां पलसहस्रमुद्रुखले संपोथ्य दधिघृतमधु-पललतैलशर्करासंयुक्तं भक्षयेदनन्तरभुग्ययोक्तेन विधिना; तस्यान्ते यवाग्वादिभिः प्रकृत्यवस्थापनम् अभ्यङ्गोत्सादनं सर्पिषा यवचूर्णेण्ट्वा, अयं च रसायनप्रयोगप्रकर्षो द्विस्तावदग्निबलमभिसमीक्ष्य, प्रतिभोजनं यूधेण पयसा वा पष्टिकः ससर्पिल्कः, यतः परं यथासुखविहारः कामभक्ष्यः स्यात् । अनेन प्रयोगेणर्षयः पुनर्युवत्वमवापुर्वभूद्वश्चानेकवर्षशतजीविनो निर्विकाराः परं शरीरवृद्धीन्द्रियबलसमुदिताश्चेष्टश्चात्यन्त-निष्ठ्या तपः ॥ ७५ ॥

( इति चतुर्थामलकरसायनम् । )

The fruits of āmalaka and haritaki or āmalaka and bibhitaka or haritaki and bibhitaka or āmalaka, haritaki and bibhitaka should be wrapped with the bark of palaśa tree and after having been pasted with mud should be cooked on charcoal. ( When they are well-cooked ) their seeds are removed and 40 kg. of this material should be pounded in a mortar and added with curd, ghee, honey, sesamum paste, tila oil and sugar. This should be taken on empty stomach by the above method. After the course of treatment, one should be brought back to its normal state by intake of gruel etc. He should also be massaged and anointed with ghee and barley powder. This is the limit of the use of the rasāyana. Keeping in view the power of digestion, he should be given diet

consisting of *śaṣṭika* rice added with ghee along with soup or milk for the period double of the same for treatment. Thereafter he may move and eat according to pleasure. By this treatment, the sages regained youthfulness and attained disease-free life of many hundreds of years, and endowed with the strength of physique, intellect and senses practised penance with utmost devotion. [ 75 ]

( Thus is said the fourth Āmalaka rasāyana ).

हरीतक्यामलकविभीतकपञ्चमूलनियूहे पिप्पलीमधुकमधूककाकाकोलीक्षीरकाकोल्यात्मगुसाजीवकर्षभक्षीरशुक्राकलकसंप्रयुक्तेन विदारीस्वरसेन क्षीराषगुणसंप्रयुक्तेन च सर्पिषः कुम्भं साधयित्वा प्रयुज्ञानोऽग्निवलसमां मात्रां जीर्णे च क्षीरसर्पिष्यं शालिषष्टिकमुष्णोदकानुपानमश्वराब्याधिपाणाभिचार-इयपगतभयः शरीरेन्द्रियबुद्धिवलमतुलमुपलभ्याग्रतिहतसर्वारम्भः परमाणुरवामुयात् ॥ ७६ ॥

( इति पञ्चमो हरीतकीयोगः । )

The decoction of harītaki, āmalaka, bibhitaka and five root pentads having been added with the paste of pippalī, madhuka, madhūka, kākolī, kṣirakākoli, kapikacchū, jīvaka, ṛshabhaka and kṣiravidārī; the juice of vidārī and eight times milk should be added to ghee in quantity of 20 kg. 480 gm. and cooked properly. One should use it in proper dose according to his power of digestion. After the drug is digested, he should take the diet consisting of śāli and *śaṣṭika* rice along with milk and ghee with the afterdrink of hot water..

By this one becomes free from the fear of old age, diseases, afflictions and spells and attaining unique strength of body, senses and intellect becomes unobstructed in all his activities and enjoys maximum life-span..[ 76 ]

( Thus is said the fifth formulation of haritaki )

हरीतक्यामलकविभीतकहरिद्रस्थिराबलाविडङ्गामृतघल्लीविश्वभेषजमधुकपिप्पलीसोमवल्कसिद्धेन क्षीरसर्पिषा मधुशर्कराम्यामपि च सन्धीयामलकस्वरसशतपरिपीतमामलकचूर्णमयश्वूर्णचतुर्भागसंप्रयुक्तं पाणितलमात्रं प्रातः प्रातः प्राश्य यथोक्तेन विधिना सायं मुद्रयूषेण पयसा वा ससर्पिष्कं शालिषष्टिकान्न-मश्वीयात् , त्रिवर्षप्रयोगादस्य वर्षशतमजरं वयस्तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः प्रशास्यन्ति, विषमविषं भवति गात्रे, गात्रमश्वमवत् स्थिरीभवति, अधृष्यो भूतानां भवति ॥ ७७ ॥

Ghee extracted from milk is cooked with harītaki, āmalaka, bibhitaka, hariidrā śalaparṇī, balā, viḍaṅga, guḍūci, śunṭhi, madhuka, pippali and kaṭphala. This ( ghee ) alongwith honey and sugar is mixed with the āmalaka powder impregnated hundred times with the juice of āmalaka fruits and added with iron powder ( bhasma ) in 1/4 quantity. Ten gms. of this formulation should be taken in every morning by the above method. In the evening, the patient should take diet consisting of śāli and *śaṣṭika* rice added with ghee along with the soup of green gram or milk. If this formulation is used regularly for three years, the

person attains a life-span of hundred years free from old age, acquires knowledge, his diseases are alleviated, poison becomes ineffective in his body which is rendered firm as stone and he becomes invincible for the organisms. [ 77 ]

**भवन्ति चात्र—**

यथाऽमराणाममृतं यथा भोगवतां सुधा । तथाऽभवन्महर्षीणां रसायनविधिः पुरा ॥ ७८ ॥  
 न जरां न च दौर्बल्यं नातुर्यं निधनं न च । जग्मुर्वर्षसहस्राणि रसायनपराः पुरा ॥ ७९ ॥  
 न केवलं दीर्घमिहासुरक्षुते रसायनं यो विधिविनिषेवते ।  
 गति स देवर्पिणिषेवितां शुभां प्रपद्यते ब्रह्म तथैति चाक्षरम् ॥ ८० ॥

Here are the verses—

As was nectar for the gods and ambrosia for the serpents so was the rasāyana treatment for the great sages in early times. The persons using rasāyana treatment in early ages lived for thousands of years unaffected by old age, debility, illness and death.

One who uses the rasāyana treatment methodically attains not only long life but also the auspicious status enjoyed by the godly sages and finally oneness with indestructible God. [ 78-80 ]

**तत्र श्लोकः—**

अभयामलकीयेऽस्मिन् पड्योगाः परिकीर्तिताः । रसायनानां सिद्धानामायुर्यैरनुवर्तते ॥ ८१ ॥

Now the summing up verse—

In this quarter of haritakī, āmalakī etc. six accomplished rasāyana formulations have been described which promote life. [ 81 ]

इत्याम्भेशक्ते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्यायेऽभयामलकीयो  
 नाम रसायनपादः प्रथमः ॥ १ ॥

Thus ends the first quarter of haritakī, āmalakī etc. in the chapter on rasāyana in cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. ( 1.1 )

**रसायनाध्याये द्वितीयः पादः**

*Second quarter of the chapter on rasāyana. ( 1.2 )*

अथातः प्राणकामीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now ( I ) shall expound the quarter of the chapter on rasāyana on desire for vital breath etc. [ 1 ]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [ 2 ]

प्राणकामा: शुश्रूषध्वमिदमुच्यमानममृतमिवापरमदितिसुतहितकरमचिन्त्याङ्गुतप्रभावमायुष्यमारो-  
ग्यकरं वयसः स्थापनं निद्रातन्द्राश्रमकूलस्यदौर्बल्यापहरमनिलकफपित्तसाम्यकरं स्थैर्यकरमबद्धमांस-  
द्वरमन्तरग्निसञ्जुक्षणं प्रमावर्णस्वरोत्तमकरं रसायनविधानम् । अनेन च्यवनादयो महर्षयः पुनर्युवत्व-  
मापुर्नारीणां चेष्टतमा वभूः, स्थिरसमसुविभक्तमांसाः, सुसंहतस्थिरशरीराः, सुप्रसन्नबलवर्णेन्द्रियाः,  
सर्वत्राप्रतिहृतपराक्रमाः, क्षेत्रासहाश्च । सर्वे शरीरदोषा भवन्ति ग्राम्याहारादम्ललवणकटुकेक्षारशुष्क-  
शाकमाषतिलपललपिष्ठाद्यमेजिनां विरुद्धनवशूकशमीधान्यविरुद्धासात्म्यरुक्षशराभिष्यन्दिभोजिनां  
क्षिञ्चगुरुपूतिपर्युषितमेजिनां विषमाध्यशनग्रायाणां दिवास्वप्रखीमद्यनित्यानां विषमातिमात्रव्यायामसं-  
क्षेपितशरीराणां भयकोधशोकलोभमोहायासबहुलानाम् ; अतोनिमित्तं हि शिथिलीभवन्ति मांसानि,  
विमुच्यन्ते सन्धयः, विद्वाते रक्तं, विष्यन्दते चानलयं मेदः, न सन्धीयते इस्थिषु मज्जा, शुक्रं न प्रवर्तते,  
क्षयमुपैत्योजः; स एवंभूतो ग्लायति, सीदति, निद्रातन्द्रालस्यसमन्वितो निरुत्साहः श्वसिति, असमर्थ-  
श्वेषानां शारीरमानसीनां, नष्टस्मृतिवृद्धिच्छायो रोगाणामधिष्ठानभूतो न सर्वमायुरवाप्नोति । तस्मादेतान्  
दोषानवेक्षमाणः सर्वान् यथोक्तानहितानपास्याहारविहारान् रसायनानि प्रयोक्तुमर्हतीत्युक्त्वा भगवान्  
पुनर्वसुरात्रेय उवाच—॥ ३ ॥

O desirous of vital breath ! listen to me explaining the method of rasāyana treatment which is like another nectar, beneficial for the gods, having incomprehensible miraculous effects, promotes life-span, provides health, sustains ( youthful ) age, removes sleep, drowsiness, exertion, exhaustion, lassitude and debility, restores equilibrium of vāta, kapha and pitta, brings stability, alleviates laxity of muscles, kindles internal fire and produces excellent lustre, complexion and voice. By ( using ) this the great sages like Cyavana etc. regained youthful age and became charming for the women, they also attained firm, even and well-divided muscles; compact and stable physique; blossomed strength, complexion and senses; uninterrupted prowess and endurance. All morbidities arise due to domestic food in those eating sour, saline, pungent, alkaline, dried vegetables, meat, sesamum, sesamum paste and preparations of ( rice ) flour; germinated or fresh, awned or leguminous cereals, antagonistic, unsuitable, rough, alkaline and channel-blocking substances; decomposed, heavy, putrified and stale food items, indulging in irregular diet or eating while the previous food is undigested; day-sleep, women and wine; performing irregular and excessive physical exercise causing agitation in the body; affected with fear, anger, grief, greed, confusion and exhaustion. Because of this muscles get relaxed, joints get loosened, blood gets burnt, fat becomes abundant and liquified, marrow does not mature in bones, semen does not manifest and ojas deteriorates. Thus the person subdued with malaise, depression, sleep, drowsiness, lassitude, lack of enthusiasm, dyspnoea,

incapability in physical and mental activities, loss of memory, intellect and lustre, becomes resort of illness and thus does not enjoy the normal life-span. Hence, looking to these defects, one should abstain from all the said unwholesome diet and activities so that he becomes fit for using the rasāyana treatment—saying this Lord Punarvasu Ātreya further added. [ 3 ]

आमलकानं सुभूमिजानं कालजानामनुपदत्तगन्धवर्णरसानामापूर्णरसप्रमाणवीर्याणां स्वरसेन पुनर्नवाकल्पादसंप्रयुक्तेन सर्पिषः साधयेदाढकम्, अतः परं विदारोस्वरसेन जीवन्तीकरकसंप्रयुक्तेन, अतः परं चतुर्गुणेन पयसा बलातिवलाकषायेण शतावरीकल्पसंप्रयुक्तेन; अनेन कमेणैकैकं शतपाकं वा सहस्रपाकं वा शर्कराक्षौद्रचतुर्भागसंप्रयुक्तं सौवर्णं राजते मार्तिंके वा शुचौ इदे घृतभाविते कुम्भे स्थापयेत्; तद्यथोक्तेन विधिना यथाग्नि प्रातः प्रातः प्रयोजयेत्, जीर्णे चाक्षीरसर्पिभ्यां शालिषष्टिकमङ्गीयात् । अस्य प्रयोगाद्वर्षशतं वयोऽजरं तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः प्रशास्यन्ति, अप्रतिहृतगतिः खीषु, अपत्यवान् भवतीति ॥ ४ ॥

Two kg. 560 gm. ghee should be cooked with the juice of āmalaka fruits which are grown in a good soil and time, possess unaffected smell, colour and taste, are mature with taste, size and potency; along with one-fourth quantity of punarnavā. Thereafter the process should be repeated with the juice of vidāri along with paste of jivanti; thereafter with the four times milk and decoction of balā and atibalā along with the paste of śatāvari. In this way the ghee should be cooked with each method hundred or thousand times. The prepared ghee should be added with one-fourth quantity of sugar and honey and be kept in a pitcher—golden, silver or earthen—which is clean, strong and uncted with ghee. This should be taken regularly by the said method every morning according to the power of digestion. When the drug is digested, diet of śāli or śaṣṭika rice along with milk and ghee should be taken. By its use life-span stands for hundred years devoid of old age, knowledge is retained, all diseases are alleviated, one attains uninterrupted sexual vigour in women and also is blessed with progeny. [ 4 ]

#### भवतधात्र—

वृहच्छरीरं गिरिसारसारं स्थिरेन्द्रियं चातिव्लेन्द्रियं च ।

अधृत्यमन्यैरतिकान्तरूपं प्रशस्तिपूजासुमचित्तभाक् च ॥ ५ ॥

बलं महद्वर्णविशुद्धिरप्रथा स्वरो धनौघस्तनितानुकारी ।

भवत्यपत्यं विपुलं स्थिरं च समन्वतो योगमिमं नरस्य ॥ ६ ॥

( इत्यामलकघृतम् । )

Here are the verses—

If a person uses this formulation properly he attains big body, compactness like the essence of mountains, firm and strong sense organs, invincibility, charming look, popularity, respect, happiness and intellect. Moreover, by this strength

becomes great, complexion gets excellently purified, voice becomes like imitating the rumbling of dense thunder-clouds, and the person is blessed with a large and stable progeny. [ 4-6 ]

( Thus is āmalakaghṛīta ).

आमलकसहस्रं पिप्पलीसहस्रसंप्रयुक्तं पलाशतरुणक्षारोदकोत्तरं तिष्ठेत्, तदनुगतक्षारोदकम्-  
नातपशुष्कमनस्थि चूर्णाकृतं चतुर्गुणाभ्यां मधुसर्पिन्मयीं संनीय शर्कराचूर्णचतुर्भार्गसंप्रयुक्तं घृतभाजनस्थं  
पप्मासान् स्थापयेदन्तर्भूमेः । तस्योत्तरकालमध्निवलसमां मात्रां खादेत्, पौर्वाह्निकः प्रयोगो नापराह्निकः,  
सात्म्यापेक्षश्चाहारविधिः । अस्य प्रयोगाद्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ ७ ॥

( इत्यामलकावलेहः । )

One thousand fruits of āmalaki along with the same number of fruits of pippali should be dipped into alkaline water prepared from the young palāśa tree. After taking them out they should be dried in shade after removing seeds and powdered. This powder mixed with four times honey and ghee and quarter of sugar powder should be kept in a vessel uncted with ghee and stored underground for six months. Thereafter one should take its dose according to power of digestion only in forenoon and not in afternoon. The diet should be according to suitability. By its use, one attains the stable life-span of hundred years without being old. The other results are as said earlier. [ 7 ]

( Thus is āmalakāvaleha ).

आमलकचूर्णादकमेकविशतिरात्रमामलकस्वरसपरिपीतं मधुघृताढकाभ्यां द्राम्यामेकीकृतमष्टभाग-  
पिप्पलीकं शर्कराचूर्णचतुर्भार्गसंप्रयुक्तं घृतभाजनस्थं प्रावृष्टिं भस्मराशौ निदध्यात्; तद्र्वशन्ते सात्म्य-  
पथ्याशी प्रयोजयेत्; अस्य प्रयोगाद्वर्षशतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥ ८ ॥

( इत्यामलकचूर्णम् । )

Powder of āmalaki fruits in quantity of 2 kg. 560 gms. is impregnated with the juice of āmalaki fruits for twenty one days and nights. This should be mixed with honey and ghee in quantity of 5 kg. 120 gm. and added with pippali in one-eighth quantity and fine sugar in one-fourth quantity. The preparation now be kept in a vessel uncted with ghee and stored in early rains under a heap of ashes. After the rainy season is over, this should be used while taking suitable and wholesome diet. This provides a stable life-span of one hundred years devoid of old age. Other attainments are as said earlier. [ 8 ]

( Thus is āmalaka-cūrṇa ).

विडक्कतण्डुलचूर्णोनामाढकमाढकं पिप्पलीतण्डुलानामध्यर्धाढकं सितोपलाशाः सर्पिस्तैलम-  
ध्वाढकैः षड्भिरेकीकृतं घृतभाजनस्थं प्रावृष्टिं भस्मराशाविति सर्वं समानं पूर्वेण यावदाशीः ॥ ९ ॥

( इति विडक्कावलेहः । )

Powder of viḍāṅga and pippalī fruits each 2 kg. 560 gms., sugar-candy 3 kg. 840 gms, ghee, oil and honey together 15 kg. 360 gms—all are mixed together and kept in a vessel uncted with ghee and stored in early rains under a heap of ashes. The attainments are as mentioned earlier. [ 9 ]

( Thus is viḍāṅgāvaleha ).

यथोक्तगुणानामामलकानां सहस्रमार्दपलाशद्रोष्यां सपिधानायां बाष्पमनुद्वमन्त्यामारण्यगो-  
मयाग्निभिरुपस्वेदयंत्, तानि सुस्वच्छशीतान्युद्धृतकुलकान्यापोथ्यादकेन पिप्पलीचूर्णानामाढकेन च  
विडङ्गतण्डुलचूर्णानामध्यर्थेन चाढकेन शर्कराया द्वाभ्यां द्वाभ्यामाढकाभ्यां तैलस्य मधुनः सर्पिषश्च संयोज्य  
शुचौ द्वृढे घृतभाविते कुम्भे स्थापयेदेकविंशतिरात्रम्, अत ऊर्ध्वं प्रयोगः; अस्य प्रयोगाद्वर्षशतमज्जर-  
मायुस्तिष्ठतीति समानं पूर्वेण ॥ १० ॥

( इत्यामलकावलैहोऽपरः । )

One thousand āmalaka fruits having aforesaid qualities should be heated in a covered tub made of fresh palāśa wood which does not emit vapour with wild cowdung fire. When they are heated properly ( they should be taken out ) and when self-cooled their seeds should be removed and the remaining material should be crushed. Thereafter pippalī powder 2 kg. 560 gms., viḍāṅga powder 2 kg. 560 gms, sugar 3 kg. 840 gms, oil, honey and ghee each 5 kg. 120 gm. should be added to it. The preparation then should be kept in a clean and strong vessel uncted with ghee and stored for twenty one days and nights. Thereafter it should be used. By its use, life-span of one hundred years stands devoid of old age. Other attainments are as said earlier. [ 10 ]

( Thus is the other āmalakāvaleha ).

धन्वनि कुशास्तीर्णे निर्गृह्णमधुरमृत्तिके सुवर्णवर्णमृतिके वा व्यपगतविषहवापदपवनसलिला-  
शिदोषे कर्पणवल्मीकिष्मशानचैत्योषरावस्थवर्जिते देशे यथर्तुसुखपवनसलिलादित्यसेविते जातान्यनुप-  
द्वातान्यनध्यारुदान्यबलान्यजीर्णान्यधिगतवीर्याणि शीर्णपुराणपर्णान्यसंजातान्यपर्णानि तपसि तपस्ये वा  
मासे शुचिः प्रयतः कृतदेवार्चनः स्वस्ति वाचयित्वा द्विजातीन् चले सुमुहूर्ते नागबलामूलान्युद्धरेत्,  
तेषां सुप्रक्षालितानां त्वक्पिण्डमात्रमात्रमक्षमात्रां वा शुक्षणपिष्टमालोऽय पयसा प्रातः प्रयोजयेत्,  
चूर्णाकृतानि वा पिबेत् पयसा, मधुसर्पिभ्यां वा संयोज्य भक्षयेत्, जीर्णे च क्षीरसर्पिभ्यां शालिषष्टिकम-  
श्रीयात् । संवत्सरप्रयोगादस्य वर्षशतमज्जरं वयस्तिष्ठतीति समानं पूर्वेण ॥ ११ ॥

( इतिनागबलारसायनम् । )

One should collect the roots of nāgabala in cala muhūrta in the month of māgha or phālguna ( late winter ) while being clean and attentive, having worshipped the deities and having made the brāhmaṇas to recite auspicious mantras. The plant should have grown in a forest area covered with kuśa grass; having soil unctuous, black and sweet or of golden colour; devoid of poison, injurious animals and defects of wind, water and fire, and also of cultivation, ant-hill, cremation ground,

sacred tree, unfertile area and habitation; and having proper access of air, water and the sun according to season. The roots should be undamaged, unencroached, neither immature nor too old, possessed with potency, having shed off the old leaves and with new leaves not appeared ( on the plant ). The roots should be washed well and the bark should be taken in the dose of 40 gm. finely pounded and mixed with milk in every morning or as powder with milk or along with honey and ghee. After the drug is digested, one should take the diet of śāli or ṣaṣṭika rice along with milk and ghee. If used regularly for a year, it makes the life-span stable for one hundred years without senility. Other attainments are as said earlier. [ 11 ]

( Thus is nāgabalā rasāyana )

बलातिबलाचन्दनागुरुधवतिनिशखदिर्शिशापासनस्वरसाः पुनर्नवान्ताशौषधयो दश नागबलया व्याख्याताः । स्वरसानामलाभे त्वयं स्वरसविधिः— चूर्णानामाढकमाढकमुदकस्याहोरात्रस्थितं मृदितपूतं स्वरसवत् प्रयोज्यम् ॥ १२ ॥

The juice of balā, candana, aguru, dhava, tiniśa, khadira and śimśapā, and the ten age-sustaining drugs ( ending with punarnavā ) are used by the method as in case of nāgabalā. If the fresh juice is not available this method should be adopted—2 kg. 560 gm. drug should be dipped in equal quantity of water for day and night ( 24 hours ), then it should be pressed and filtered and used as swarasa ( fresh juice ). [ 12 ]

भल्लातकान्यनुपहतान्यनामयापूर्णरसप्रमाणवीर्याणि पक्जाम्बवप्रकाशानि शुचौ शुके वा मासे संगृह्य यवपल्ले माषपल्ले वा निधापयेत्, तानि चतुर्मासस्थितानि सहसि सहस्ये वा मासे प्रयोक्तुमारभेत शीतलिधमधुरोपस्कृतशरीरः । पूर्वं दश भल्लातकान्यापोद्याष्टुणेनाभ्यसा साधु साधयेत्, तेषां रसमष्टभागावरोषं पूर्तं सपयस्कं पिवेत् सर्पिष्ठान्तर्मुखमभ्यज्य । तान्येकैकभल्लातकोत्कर्षपक्वेण दश भल्लातकान्याश्रितः प्रयोज्यानि, नातः परमुत्कर्षः । प्रयोगविधानेन सहस्रपरं पव भल्लातकप्रयोगः । जीर्णे च सप्तर्षिष्ठापयसा शालिषष्ठिकाशनमुपचारः, प्रयोगान्ते च द्विस्तावत् पयसैवोपचारः । तत्प्रयोगाद्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ १३ ॥

( इति भल्लातकक्षीरम् । )

The fruits of bhallātaka—undamaged, mature in taste, size and potency; looking like ripe jamboo fruits—should be collected in the month of Jyeṣṭha or Āṣāḍha ( late summer ) and be stored within the granary of barley or black gram. After four months in the month of Āgrahāyaṇa or Pauṣa ( early winter ) they should be taken out for use by one who has made his body fit through intake of cold, unctuous and sweet substances. At first ten fruits of bhallātaka should be crushed and boiled in ten times of water, when 1/8th extract remains, it should be filtered and taken mixed with milk after smearing the inner part of the mouth with ghee. Gradually increasing the dose by one fruit per day it should be